The Western Luminary.

PUBLISHED WEEKLY.—THOMAS T. SKILLMAN, EDITOR, PRINTER AND PROPRIETOR.

No. 39.—Vol. IV.] LEXINGTON, KY. WEDNESDAY, MARCH 26, 1828. [Whole No. 195

TERMS OF THE LUMINARY.

Two Dolls. per ann. if paid in 6 months.
Two dolls. & 50 cts. at the end of the year.
All subscriptions to continue till paid up.
All Communications must be post paid.

From the Christian Mirror.

MILLENNIUM.—NO. 5.

Greater Christian exertion will be the means of revivals of religion, and also of propagating the Gospel throughout the world, and of hastening the Millennium. To the advantages of revivals, we have already attended.

Now when revivals shall have become general, and continued—that immense portion of wealth which is now in the scale of avariciousness, will then be transferred to the scale of liberality. Revivals will accomplish what eloquence and art are unable to effect. They will cause avaricious Christians, and unfeeling rich men, to unlock their treasures, and consecrate them to Christ. And when this is effected, the streams of munificence will bear the "balm of Gilead" to every unchristianized people. Then will the time be at hand, when the "angel shall come down from heaven, having the key of the bottomless pit, and a great chain in his hand: And he shall lay hold on the dragon, that old serpent, which is the devil, and Satan, and bind him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations *no more*, till the thousand years be fulfilled."*

In this passage we find that all men *will* be made holy. And no reasonable person will doubt but that in doing this, God will use human exertion. And if so, probably *Christians* will be the principal agents. Consequently, by more vigorous Christian efforts the Millennium may be hastened.

Hence we see that if Christians will awake, and go forward, and act like men engaged in the greatest of causes—the consequence will be—the conversion of the whole world; and the more energetic their efforts the sooner will this be done. Surely then, the *consequence* ought to be a sufficient inducement for them to make the efforts. SIGMA.

*Rev. xx. 1, 2, 3.

From the same.

MILLENNIUM.—NO. 6.

I would next endeavour to convince Christians of their *ability* to perform those things which may be necessary to introduce the Millennium.

Whatever man has done, man may do again. It is possible to build another wall, like that in China—and another city, like famous Babylon—and other paramids, like those of Geeza. Another Xerxes may levy his millions of troops—another Hannibal may lead his army over the Alps—another Alexander may conquer the world. Whatever is *lawful* to be done, perseverance will accomplish in a seasonable time: we can surely say thus much, if we cannot say with Periander, "All things yield to industry." And if we grant the truth of the former proposition, our conclusion will be important. For it is not only *lawful*, but exceedingly desirable, that every County in the U. S. should be supplied with the Bible within a year, which is a reasonable time:—and it is lawful that every inhabitant on earth should likewise be supplied, in a proportionate time. And it is lawful that Christian parents should train up their children in the nurture and admonition of the Lord; and that these pious youth should then prepare themselves to follow thousands who can, and *ought now* to fit themselves for missionaries to the heathen; to say nothing of all those whose duty it is to become ministers of Christ at home. And it is lawful that opulent Christians should cease to "amass wealth for their offspring only to paralyze their enterprise;" and instead thereof, it is lawful that they should *now* contribute sums "sufficient to evangelize the world in a short period of time." Should every friend of Zion exert himself as much to advance the cause of Christ as he ought, and as much as thousands have done for their own aggrandizement—next new-year's day would see the means in operation for converting the whole world. Did Demosthenes conquer such obstacles in his ascent to the summit of eloquence, and then sway minds at pleasure? and is there none whose rhetoric can persuade *Christians*, that industry and perseverance put forth in the strength of omnipotence will surmount every obstacle which opposes the universal triumph of religion?

Any man will be astonished at his own ability for doing good, if he will but make a trial. Let it not be said that Alexander, Buonaparte, and a host of famous men, have done more for their own exaltation, than the heirs of eternal happiness have, for the honour and glory of the great Redeemer.

Suppose a man should determine that the County of ——— should be supplied with the Bible within the present year; and suppose he should effect his purpose—would he have accomplished an undertaking greater and more difficult, than that of Columbus? And is there no man, no enterprising friend of Jesus—who will, relying on Him, attempt to supply said County? For the honour of Christ, let not this query be answered in the negative. But if Mr. A. can become instrumental in supplying that County, surely there are men enough of equal abilities, who can do the same for every County in the United States. Say not the attempt is too great. Had Wolfe thus said, probably he would never have surmounted the Heights of Abraham. But this work of supplying Counties, is almost daily done. Why then shall not this be the blessed year in which every family in our Republic shall be supplied with the Bible?

SIGMA.

PARENTAL DISCIPLINE.

"The son of a minister, now living, had by some means excited the displeasure of his father. His father thought it right to be *reserved* for an hour or two, and when asked a question about the business of the day, he was very short in his answer to his son; an hour or more elapsed; the time was nearly arrived when the youth was to repeat his lesson. He came into his father's study, and said, 'Papa, I cannot learn my lesson except you are reconciled. I am very sorry I have offended you, I hope you will forgive me, I think I shall never offend again.' His father replied, 'All I wish is to make you sensible of your fault; when you acknowledge it, you know all is easily reconciled with me.' 'Then, papa,' says he, 'give me the token of reconciliation, and seal it with a kiss.' The hand was given, and the seal most heartily exchanged, on each side. 'Now,' exclaimed the dear boy, 'I will learn Latin and Greek with any body;' and fled to his little study. 'Stop, stop,' exclaimed his father, 'have you not a heavenly Father? If what you have done be evil, *He* is displeased, and you must apply to *Him* for forgiveness.' With tears starting in his eyes he said, 'Papa, *I went to Him first;* I knew, except he was reconciled, I could do nothing;' and with tears now fast rolling, 'I hope, I hope, He has forgiven me, and now I am happy.' His father never had occasion to look at him with a shade of disapprobation from that time till his death."

HONEST DEALING.

Clear and round dealing is the honor of man's nature, and mixture of falsehood is like alloy in coin of gold and silver, which may make the metal work the better, but it embaseth it; for those windings and crooked courses are the goings of the serpent, which goeth basely upon the belly, and not upon the feet.—Bacon.

PREJUDICE.

It is a common effect of prejudice to transfer the corruptions of Christianity and the errors of Christians, to Christianity itself.

IMPORTANCE OF FEMALE EDUCATION.

In a late number of the American Journal of Education—a truly valuable periodical which ought to be read by every teacher of youth and by parents, we find the following forcible arguments in behalf of Female Education. The article from which we quote is a review of Mr. Burrough's discourse on this subject, delivered in October, 1827.—The author gives a brief view of the civil and intellectual history of woman—exhibits a mournful picture of the degradation it presents, and then urges the importance of giving her a liberal course of instruction.—By a liberal course he means that high system of instruction, which calls into vigorous exercise all the faculties of the soul, strengthens it by culture, stores it with knowledge, plants every virtue in the heart, and exalts the character by intellectual and moral excellence. This should be the lofty aim of female education. Its immense importance will be readily admitted, if we view it in connexion with personal and domestic happiness, the moral condition of the community, and the interests of manners and literature.

An extensive and liberal system of instruction is of vast advantage to a female, as connected with her personal happiness. If her knowledge be only superficial, from what source is she to derive her enjoyments, or a proper acquaintance with her great and numerous duties? How limited will be her sphere of usefulness, and how scanty her resources for the employment of her leisure hours. How will she relieve home of a wearisome monotony, render herself interesting to those around her, or prevent her mind from preying on itself, and becoming the victim of ennui? What is to keep her from the snares of vice, from a round of unprofitable visiting, from an incessant desire of theatres, balls and other exciting amusements, from

A youth of folly, an old age of cards,

and from a miserable, reproachful and unchristian life? Enrich her mind with sound and valuable knowledge, inspire her heart with virtue, and you will ensure to her the highest and purest satisfaction.

'Female education is one of immense importance, as connected with domestic life. It is at home, where man generally passes the largest portion of his time; where he seeks a refuge from the vexations and embarrassment of business, an enchanting repose from exertion, a relaxation from care by the interchange of affection; where some of his finest sympathies, tastes, and moral and religious feelings are formed and nourished;—where is the treasury of pure disinterested love, such as is seldom found in the busy walks of a selfish and calculating world. * * *

'The welfare of a family, as connected with its pecuniary concerns, is owing very materially to female management. It is education, which is to produce right views and feelings respecting the proper course of living, and the correct adjustment of expenses in the various departments of domestic life. It was the remark of Dr. Johnson, that a woman cannot have too much arithmetic; and Hannah More has told us, "That a sound economy is a sound understanding, brought into action; it is calculation realized; it is the doctrine of proportion, reduced to practice; it is foreseeing consequences, and guarding against them; it is expecting contingencies, and being prepared for them." Besides, a female wants knowledge and judgment for aiding and advising those of her household. Where is the counsellor, in whom man is so much inclined to place confidence, as in the partner of his cares and joys? By the possession of intellectual attainments, she may guide her husband in safety amidst numerous dangers, and may interpose, by the combined influences of an enlightened mind and tender affection, to break the force of every calamity that could not be foreseen or prevented.

'Female education is extremely valuable from its imparting an elevated and improved character to domestic discourse. Conversation is one of the greatest joys of existence; and the more perfect it is made by the resources of learning, enlarged views of morality, the refinement of taste, the riches of language, and the splendors of imagery, the more exquisite is the joy. It is from education that discourse collects all its ornamental drapery, "its clothing of wrought gold," its thrilling eloquence, its sweetest music, and all its magical influence over the soul. * * *

'Female education is inseparably connected with the moral condition of society. It is essential to the common good that knowledge should be universally diffused. Every uneducated person is an anomaly in the scheme of human happiness, is constantly retarding its advancement, and is at variance with one of the most benevolent designs and provisions of heaven. "Go *teach* all nations," was the mandate of mercy to the first missionaries of the gospel; and we are assured that from such a mandate, God designs the unlimited diffusion of knowledge. It was the entirely original as well as the infinitely gracious purpose of our Saviour, to provide intellectual as well as religious and moral light for every one that cometh into the world. Every well instructed mind is a diminution of the mass of human misery, and an addition to that of human happiness."

[After adverting to the powerful moral influence which women hold over the minds of their children, and which is extended from the domestic circle through the community, and pointing out some of the defects in female education, he makes an eloquent appeal in behalf of its claim.]

"These claims, you perceive, are of the highest possible character, connected with all that is lovely and beautiful in the condition of man,—with the personal happiness of every individual, with all the comforts of home, with the best interests of the community, and even with the growth and prosperity of our country. They are connected with the condition of the countless multitude of unborn millions, that are yet to be wafted upon the current of time to eternity. They are connected with our own momentous destiny at the last dread tribunal of Jehovah. —Learning pleads for woman to bring her energies and her charms to its exalted cause.—Religion pleads for woman, that she may be guided by its cheering light, and adorned with its precious ornaments; that she may be admitted to the temple of its sublime doctrines and holy truths, to its chambers, decked with curious and glorious workmanship by the hand of God. Science pleads for woman, to open before her susceptible mind, the mysterious and splendid exhibitions of omniscience and infinite benevolence in the works of nature. Wisdom speaks as from the throne of God, and pleads with woman to take fast hold of instruction, saying, "let her not go; keep her, for she is the end of thy life." Patriotism pleads for woman, that she may dwell forever in the land of liberty and virtue; that she may lend her influence to advance our national prosperity; and that illumined by the purest principles and warned by a holy zeal, she may inculcate such lessons, as shall render her descendants the invincible defenders of freedom and the true faith. Where can genius so sublimely exert herself, where can eloquence be so righteously employed, where can governments so wisely legislate, where can wealth be so profitably expended, as in aiding the cause of female education;—a cause which, though accomplishing wonders in improving the condition of the world, is yet far behind the spirit of the age, and the demands of society? Let us now hope, that its claims will be regarded; and that woman may soon realize all the blessings that learning, refinement, genius, eloquence, the efforts of man and the power of the Gospel can possibly confer upon her; "that our daughters may be as corner stones, polished after the similitude of a palace." "

Vis. & Tel.

TO THE FRIENDS OF TRACTS IN DESTITUTE PLACES.

The relation which the American Tract Society sustains to our destitute population presents one of the most interesting points of view in which it can be regarded. For,

1 *The destitute part of our population is very great.* In a country so extensive and fertile, offering such incitements to emigration, and inhabited by an active, intrepid and enterprizing people, who are constantly crowding into the wilderness to avail themselves of advantages peculiar to the original occupiers of the soil, vast multitudes, unless Christians are far more active than they have hitherto been, must almost necessarily be destitute of the Gospel. At the time of the Revolution, we were *three millions* of people—and now we are *twelve millions?* Almost our whole country seemed then to lie east of the Alleghany; but now the great Valley of the Mississippi, extending from the Alleghany onward to the Rocky Mountains, and from the Gulf of Mexico to the Northern lakes, seems, of itself, a new world. It is a territory large enough to sustain the most powerful empire that ever existed. Already it embraces a million more than our whole country did, when she asserted her independence; embosoms more than one third of our present population; and its numbers are still multiplying, with a rapidity that has scarcely had a parallel on the face of the earth.—How partially these millions are supplied with the Gospel, is told in every day's report. And if you will survey the whole of our territory which makes the eastern boundary of the Alleghany, and all that which borders on Canada, you will see another vast extent almost equally destitute, to say nothing of the moral wastes which are found to exist even in many of the States most favored with religious privileges. But,

2 *Tracts can be sent to all these destitute places without delay.* A large variety are now stereotyped, and they can be printed to any amount that shall be needed. Communications are open, by water and by land, to transport them. There is no duty to be paid, and no restriction to be surmounted. Nothing is wanting but the united efforts of Christians, to place Tracts in every family. And,

3. *God has blessed* these publications to the salvation of souls, as signally, perhaps, in proportion to the efforts and sacrifices made, as he

has any other department of benevolence. And He has blessed *these very Tracts* which the American Tract Society is now circulating. Let them still be sent forth with prayer, and their distribution will not be in vain. They will, by the Divine blessing, still bring sinners to repentance, arouse the lukewarm, excite a spirit of Christian Benevolence, and advance and strengthen every other effort to diffuse the savour of vital godliness

We say, then, *the relation which this Society sustains to the destitute is peculiarly interesting.* This, to the praise of Divine grace, we believe the Committee of the Society deeply feel. They are almost daily sending Tracts to the destitute, and that even when the Society's Treasury is empty, and when under personal obligations for many thousands of dollars. And we trust they will still press forward, depending on God to incline the hearts of his people to sustain them.

But, BRETHREN, SCATTERED ABROAD IN THE WASTE PLACES, the Society must have your aid, or this work cannot be done. And what is the aid which they desire? They desire, first of all, that you *make known to them the wants of those around you*, and give all the information you can impart, as to the amount of aid which is needed; and then, that you *yourselves do all in your power to advance this work.* That you gather together so many around you as love the cause, whether male or female, old or young, form Associations, large or small; and obtain subscribers for Tracts, as far as possible, from every family, whether professedly religious or not. That you tell all around you what is the character of Tracts; how easily obtained, how interesting, how rich in Divine truth, how often blessed by the Spirit of God; and tell them of the benevolent wishes and efforts of the Parent Society; and that, as long as those who are destitute make any proper exertions to supply themselves, and the Society has any ability, it will not deny them its aid. Tell them the Parent Society does not look to the destitute for donations, though they would not have them forget that "it is more blessed to give than to receive," nor that every mite which can be contributed from any source is needed, and will be gratefully appropriated to advance the cause.

Brethren, we verily believe, that, if Christians in destitute parts would but make known to the Parent Institution their wants, the usefulness of this Society might soon be thereby greatly increased. Most joyfully would your co-operation be welcomed. The hearts and hands of the Committee are open to join you in every effort for this cause. And every passing month, and week, which rolls away, while they know not your address, nor what are the particular wants around you, nor how to communicate with you, gives them heartfelt pain. We would that the wants of all our destitute, extensive and alarming as they may be, were brought clearly and definitely to view; that, in connexion with Evangelical Christians throughout the land, we might intelligently and firmly enter on the great work before us, resolved, in dependence on Divine aid, never to relax our efforts, till it is fully accomplished.

American Tract Magazine.

MORAL CULTURE.

The only mode of producing permanent improvement is by acting upon the mind. Relieve the wants of a miserable man, and you do good, indeed; but it is a transient good. He dies, and it is over. But impart one new thought, impress one new principle, and it continues forever. It affects in some way or other his conversation or behaviour. He imparts it to those around him, he communicates it to his children, he becomes the centre of a circle perpetually enlarging; and the leaven has been insensibly diffused through society, when even its existence was scarcely suspected. In our estimation of human character and improvement, we ascribe too much to great events and splendid examples. Great events are always the consequence of a thousand little events that have previously occurred; or are only the simultaneous effect of a thousand little events; as the explosion of a magazine is only the separate burning of minute particles of powder. When a striking reformation is produced in society, it is not the reformer who effects it; he is merely the instrument by which society reforms itself; the organ by which it collects, combines, and expresses the thoughts which have been floating for many years, in innumerable minds. At the commencement of our revolution, when the tea-ships arrived at Boston, the cry of liberty and resistance to oppression resounded from Massachusetts to Georgia. Think you the same effect would have been produced in the West Indies or Ireland, if those ships had gone there? No, indeed. Our revolution had been preparing for three centuries. It began with John Huss and Wickliffe; and every sturdy independent who refused to wear a square cap and surplice at the command of a bishop, was hastening the progress of political independence among his followers and descendants. If such be the effect of public opinion, even the humblest of us may aspire to the glory of reforming the age. We may not indeed be the priests to apply the torch to the sacrifice, but we can at least lay the wood upon the altar. We can profess our attachment to Christianity, and we can each, in our respective circles, make a favourable impression of its character and influence.

THE SABBATH.

Ignorance and barbarism form no part of the character of men who revere the Lord's day. Carry the privileges of this day to the most abject on the globe, and just in the proportion in which they are subjected to its influence, do you elevate them from their intellectual degradation. It addresses its obligations, and presents its privileges to all orders and classes of men. Conceive then the great mass of the community, devoting one day in seven, to the attainment of knowledge; one day in seven searching the Holy Scriptures, and then appreciate the benefits of the Sabbath. It is obvious that temporal prosperity would be the natural result of the observance of the Sabbath, if it secured no other blessings than those to which we have already referred. But there are other particulars, in which the tendencies of this day, exert a most salutary influence on human society. The provision which this day affords as a season of rest to laboring animals, the rest and refreshment secured to mankind, the neatness and cleanliness, which it promotes, the softness and civility of manners which it diffuses throughout a community, all these evince, that the "Sabbath was made for man."

Blot out the Sabbath, and you blot out the last beam of hope from the troubled and desponding soul, and "darkness will cover the earth, and gross darkness the people."—Never lose sight of this day. You cannot become abandoned while you observe the Sabbath. You cannot put yourself beyond the reach of hope and heaven, so long as you sanctify the Sabbath.

FAMILY RELIGION.

Let the pleasant and the warm fire-side be an emblem of the cheerful and sincere affection which circulates from bosom to bosom, through the whole family. It is at the fire-side the seeds of family peace and piety, or of family discord and impiety are sown. Let nothing be said in this sacred little circle, that is not *charitable* and *chaste* and *pure* and *holy*. Let the Bible always lie near at hand. Let the family Bible be the common property of the father and mother; but let every child who is old enough to read, and to take care of a book, have his or her own Bible. Let every child take it in turn to read some portion of the Bible every day in a sort of family way, as a kind of intermediate family service. All this will be easy, especially with the female part of the family; who are usually in doors. Does the history of the world afford an example of such a family fire side, around which there has been brought up a *drunkard, a swearer, a sabbath breaker, or a lewd person?* I believe not.

STATE OF PRIMITIVE CHRISTIANS.

Primitive Christians believed, that God by their labors would establish and enlarge the Kingdom of the Redeemer. And they at once commence their labors. They lost not an hour. They act just as if they expected, under God, to evangelize the world. After the descent of the Holy Spirit, with what zeal and holy enthusiasm they hasten to distant cities! Philip goes down to Samaria, and preaches Christ unto them. Now he meets a chariot from Ethiopia, and explains to the eunuch how Christ was led as a sheep to the slaughter. Barnabas, full of faith and of the Holy Ghost, is equally faithful in Antioch. Paul is beginning by this time, to testify to the Jews, & Greeks that Christ is the son of God. The effect of this quenchless zeal and untiring application was; the Lord added to the church daily, such as should be saved. And we believe that the same amount of labour, combined with equal piety, would produce, at the present day, results equally glorious.

Primitive Christians believed also, that similar means would be employed to enlarge the empire of holiness from age to age.—The things thou hast heard of me, among many witnesses, says Paul to Timothy, the same commit thou to faithful men, that they may be able to teach others also.

From the New York Observer.

There are that Scatter and yet Increase.

A poor young man in New-Jersey, was so much affected with the accounts given of the wants of the poor and ignorant, that he subscribed 20 dollars towards the 40,000 which are to be raised for the purposes of education and preaching. He was viewed as foolish by some, but was firm in the belief that God would enable him to raise the amount within the specified time of two years. His expectations are already realized. A few days since, he received from some unknown hand, a present of 40 dollars,—double the amount of his subscription. Consequently he has 20 left for other benevolent purposes. "Giving to the Lord doth not impoverish."

ALIQUIS.

THE WESTERN
Luminary.
PUBLISHED EVERY WEDNESDAY.
LEXINGTON, KENTUCKY:
MARCH 26, 1828.

ILLINOIS.

Extract of a letter from the Rev. Thomas A. Spilman, to the Editor, dated,

Greenville, (Ill.) Feb. 19th 1828.

I have spent the principal part of the present winter in riding through the different counties adjacent to the seat of government in this state. I find among the people generally, and especially in the towns and villages, much more solicitude for preaching, than I had expected. Many of the leading characters appear quite desirous to have preachers settled and churches organized, and manifest a disposition to support the gospel -- What is this but the field white for the harvest? And what do we need but faithful labourers? The kind of preachers which suits us here is such as have learned, like the apostle Paul, both how to be abased and how to abound. Let me conclude with the anxious inquiry, Who will come over into Illinois and help us? Your friend,

THOMAS A. SPILMAN.

REVIVALS IN PENNSYLVANIA.

PITTSBURGH.

God, in his rich mercy, is pleased to continue the gracious influences of his Holy Spirit, for the conversion of sinners and the quickening of his people, in the First and Second Presbyterian Congregations of this city. On the first Sabbath in this month, the Lord's supper was administered in the Second Church, and 27 persons admitted to communion, on a profession of their faith, and five on certificate! On last Lord's day, the sacrament of the supper was administered in the First Church, and 27 persons were admitted to communion, on examination; which, added to the 33 received at a previous communion, make a whole of 60 persons admitted to membership in this Church, since the commencement of the revival. Others are under serious impressions, who, it is hoped, will never rest till they obtain an interest in the Lord Jesus Christ. But multitudes in our city still continue impenitent and unawakened; and are evidently walking after the imagination of their own hearts, and the sight of their own eyes. In view of the deplorable condition of such, let Christians never cease to cry to God for a more extensive effusion of his Holy Spirit, in order that these immortal souls may be "translated from the power of darkness into the kingdom of his dear Son.—*Pittsburgh Spec. March* 13.

WASHINGTON, PA.

We learn from a correspondent, that the state of religion, in Washington, Pa. is now, and has been, for some time, encouraging. Ten or twelve persons are indulging a hope of eternal life through the merits of the Lord Jesus Christ, and about thirty are more or less anxious. The much esteemed pastor of the Presbyterian Church, in that town, Rev. Obadiah Jennings, is about to remove and take the pastoral charge of a Church at Nashville, Tenn. His removal out of the bounds of our Synod is sincerely regretted by his brethren; but it is hoped that the goodness and mercy of the Lord will follow him, and bless his faithful labours in the place of his future residence. *ib.*

BUFFALO.

We learn from a source worthy of credit, that the congregation of Buffalo, in Washington County, has been favoured with a season of refreshing; in consequence of which, at a sacramental meeting held on the 24th ult. 26 persons were admitted to the communion of the church, on a profession of their faith. Since that time, we are informed, a meeting for inquiry was held, and attended by about forty persons under anxious concern about the salvation of their souls. *ib.*

WESTERN THEOLOGICAL SEMINARY.

The Board of the Western Theological Seminary convened in Pittsburgh on the 4th inst., and continued in session until the 6th. We understand the Directors have agreed upon a plan of the edifice of this Seminary—that the Building Committee has been authorized to appoint a superintendent and proceed with the work—and that the soliciting agents will shortly set out to discharge the duties of their appointment. We hope, ere long, to be able to communicate more particular information relative to this Institution, and that an interest in its favour will be excited proportionate to the importance of its object. *Ib.*

THEOLOGICAL SEMINARIES.—There are 16 Theological Seminaries in the United States, in which are supposed to be 500 Students. *Ib.*

EARTHQUAKE.

Two shocks of an earthquake were felt in Pittsburgh and vicinity about 11 o'clock in the night of the 9th inst. Some persons were alarmed—rose from their beds, and were about to leave their houses for safety. But no injury has been sustained. *Ib.*

Earthquake.—Three shocks of an Earthquake were experienced in Maysville on Sunday night 9th inst. The first occured about half after 10; the second, between 11 and 12; and the third, between 12 and 1 o'clock. The second shock was the severest that has been observed in this country since the memorable Earthquakes of 1812.--*Eagle.*

CHICKASAW MISSION.

Extract from the Report of the Synod of South Carolina and Georgia.

RELIGIOUS IMPROVEMENT.

The Church at Monroe now consists of thirty one members exclusive of the Mission family. It pleased God early last spring to manifest his grace in awaking the Church from its slumbers, and in exciting the inquiry among sinners, *what they shall do to be saved*. "The first Sabbath in April," Mr. Stuart writes, in his last report, "was our regular communion season. Mr. Kingsbury was present. On the succeeding Sabbath, Mr Byington was with us, and preached both in English and Indian to large assemblies. The visit of these dear brethren, their ardour in the cause, their faithful labours, we believe, were the means in the hand of God of reviving the graces of his people, and awakening the attention of the careless to the concerns of eternity. Our prayer meetings were again revived and thronged. Anxious meetings were soon instituted, and a deep searching of heart, and a wrestling spirit were observed in the professors of religion. From that time until the present, a deep and solemn stillness has marked the progress of the work. We cannot speak with precision as to the number who have been brought into the kingdom of Christ as the fruits of this revival, but in the judgment of charity we hope 18 have experienced a saving change since the first of last April. Thirteen of these have been admitted to the Church.—There are still a large number very serious and anxiously inquiring; and there is a manifest growth in grace on the part of those who have been hopefully converted." Speaking of the death of an old African woman, who had been a consistent member of the Church, Mr. S. observes, that "her daily deportment was an ornament to the Christian name, and her death was glorious to the cause she had espoused. As if warned by a premonition of her approaching dissolution, she spent the last ten days of her life in visiting and encouraging Christians to faithfulness in their Master's service, in warning sinners to flee from the wrath to come. On the night in which she took her departure, she mingled in a little company of her own colour who assembled to observe the Monthly Concert for prayer, and afterwards joined in the general meeting held for that purpose. A few minutes before her death she arose from the bed on which she was sitting,—shook hands with all in the room, returned, and laying herself down, expired without a groan or a sigh. The circumstances of her death made a deep impression on the minds of some who had hitherto been careless." These facts are given to show that our missionaries have not laboured in vain, nor spent their strength for nought. This little Church in the wilderness cannot fail to awaken a still deeper interest in those who have hitherto prayed for its prosperity. In what God has wrought there is encouragement for greater efforts in the cause.

The other stations are in very interesting sections of the nation; and though the reports from them contain nothing decidedly favourable, yet there is something to encourage, not only in the fact that the promises of God are faithfulness and truth, but in the increasing solemnity of those who attend upon the means of grace. As the work has commenced at Monroe, we may hope that it will soon reach the other stations which are more recent in their origin, and have enjoyed fewer advantages.

BIBLE INCIDENTS.

The Treasurer of the Bible Association at Sheffield, England, in a short sketch of a tour made through Yorkshire and Durham, during the last autum, relates the following interesting incidents, communicated to him by the frienes of the Bible cause in that part of the kingdom.

A native of France, after experiencing many vicissitudes and much distress, had at last taken up his residence in Durham, in the honest but humble occupation of a mason's labourer: he was a Roman Catholic, but, having heard that there was a Bible Faith, he was desirous of obtaining a copy of the Sacred Volume, that he might examine what this faith was: he was directed to apply to one of the Ladies who collected for the Association: he did so; and, through the assistance of a kind

friend, was soon enabled to obtain a copy of the Scriptures: he was met shortly afterwards, by the same Gentleman, who asked him if he had got his Bible, and how he liked it: he answered, with much delight, "Oh Sir! my Bible ties my heart to my God and Saviour, and I am happy."

A poor Boy, who had not money to purchase a Bible, but who had the opportunity of borrowing an ass, rose every morning, for some time, two or three hours earlier than usual, before he went to his ordinary work in order to fetch coal on the ass from a considerable distance; and by these means he was at length enabled to become possessed of that treasure which he so highly valued.

BIBLE READERS IN IRELAND

The Baptists in England support a number of judicious men in Ireland as Readers of the Scriptures in Irish, to the peasantry. Their number has now increased to fifty three. Many instances of success have attended their labours, in bringing sinners to repentance. They have, however, to contend with inveterate prejudices, and with a most wicked opposition from ungodly priests of the Romish Church. The following letter from Mr. W. Moore, one of these Readers, dated at Sligo, Ireland, Oct. 11, 1827, gives a painful account of this priestly hostility.

"When it was discovered that the children, from reading the Scriptures, would, when they heard their parents mention God, or heaven, or such expressions, tell them, Oh you know nothing of God, &c. the parents would gladly hear them, and in consequence boast of their children's knowledge; that was the first cause that alarmed the priests, which I well know. The first step they took was, to prevent the Scriptures from being read; but that failed. They had thus to proceed to the last extremity, which was, neither to hear their confession, nor to anoint at death any of them that should read, hear, or handle the Scriptures; and in some instances, they did refuse, and thus gave up their fees, for the purpose of terrifying the rest. On this account, some, a few days before confession, used to withdraw their children, and when confession would be over, gladly returned them. But the only thing that cut the priests to the quick was the *Scripture Readers*. This plan they could not overthrow. It would be tedious to mention all the wiles and stratagems exercised before it came to the present most awful crisis. It is most remarkable, that their sole object was at first to prevent the reading of the Scriptures; and when this failed then every one that could read they urged to read, marking passages for them, no matter how plain against themselves, and applying them against Protestants, in order to baffle the readers. This was the case before my last journal. Since then that plan has completely failed, and, as I hinted the devil now seems to be at his last extremity. The popish bishops, priests, friars, and all the fraternity have now taken the field, and open their mouths in blasphemy against the Scriptures, publicly declaring that they are not the word of God; that Christ did not command his apostles to *write*, but to *preach;* that there were twelve gospels pretended to be written by Matthew and that it was not until the fourth century that the present Gospel was admitted into the church; and that the Epistle to the Hebrews and Peter's second epistle were, with great doubt and difficulty, admitted. Then all Protestants are challenged to show that John wrote the Revelation.—Therefore, they say, there is none permitted to read or hear, only the church; and whosoever hears not the church let him be as a heathen man or a publican. Now Sir, this is the state of my poor country and countrymen; but notwithstanding, the Lord is plucking a few brands from the burning."

From the New-York Observer.

FOREIGN NEWS.

TURKEY.—A Bucharest date of Dec. 18th, says—"The Porte is making immense preparations for war. The government has bought for a large sum a depot of arms, consisting 120,000 pieces. Soldiers to the number of many thousands are arriving from the most remote parts of Asia Minor, which is extraordinary at this season, and shows the disposition of the Asiatic Turks, who never begin a campaign before spring. These troops will be armed in the European manner, and sent to Widdin. It is added that the Grand Seignor will have recourse to a loan to defray the expenses of the war."

CORFU, Dec. 13.—We learn by the captain of a small vessel from Navarino, that 54 Turkish vessels, of which one is three masted, 1 ship of the line ruzeed, 4 frigates, 8 corvettes, 15 or 20 brigs, and the rest transports, were in that port and preparing to sail for Alexandria, where they were going to get provisions and ammunition. Moharrew Bey, commander of the fleet, who had been slightly wounded in the battle of the 16th, was cured, and was then at Navarino. Ibrahim was sometimes there, and sometimes at Modon. Lord Cochrane was cruising in the waters of Navarino, with the frigate Hellas, a corvette, a brig and a schooner.

The Spanish Consul at Trangiers has written that two Moorish armed vessels, each of 18 guns and 130 men, were cruising in the waters of Cape St. Vincent, intending to capture all Prussian and Hanseatic vessels.

Scio is in possession of the Greeks with the exception of the fortress, which was cannonaded daily, and was expected soon to fall.

It is said that Colocotroni will be appointed President of Greece, instead of Capo d'Istria.

The Corfu papers of Nov. 11th, give an account of the blowing up of a pirate mystic, by a vessel which was attacked by two at once. The crew were picked up, and only three Greeks among them, the rest were Austrians and Sardinians.

RUSSIA.—A letter from Warsaw states that by the treaty of peace between Russia and Persia, in the province of Erivans on both sides of the Araxies, from the foot of Mount Ararat to the Caspian Seas, is incorporated with the Russian Empire. The Persians have agreed to pay to Russia 18,000,000 rubles in indemnity her for the expenses of the war.

MEXICO.—A Spanish letter of marque of 6 guns and 30 men, was captured off Havana, on the 17th February, by a Mexican brig, supposed to be the Harman, Hawkins.—The Spaniard was bound to Cadiz, and had a cargo of sugar and coffee, valued at 60,000 dollars.

From the New York Observer.

ANOTHER MISSIONARY FALLEN.

It becomes our painful duty to announce the death of the Rev ELNATHAN GRIDLEY, American Missionary to Asia Minor. The circumstances attending his departure, are not particularly known. A letter from his collegue, Mr. Brewer, to one of the Editors, says, "he died at Caisaria, near the close of September," whither he had gone to acquire a knowledge of the Turkish language. Caisaria, (or Kaisarieh, or Cæsarea,) is a principal town in Cappadocia, about 250 miles E. S. E. of Constantinople. The Missionary Herald states that he died of a "fever occasioned by fatigue in ascending a mountain, near Cæsarea," which is covered with perpetual snow.

In a letter to a friend of ours, Mr. Brewer says "The active hand which bid fair to do so much for the good of American and English seamen, as well as for the mingled people of Smyrna, has already "forgotten its cunning." Whom will you send, to stand in the lot of our dear departed brother, in that great commercial city? Tell the friends of seamen that his Bethel Flag has long since ceased to wave, for a standard bearer has fainted, even on the enemies' walls."

Mr. Gridley completed his literary education at Yale College in 1820, and his theological at Andover in 1823. He then engaged for a time in the service of the American Board, as an Agent for the formation of Auxiliaries and the collection of funds. In the month of September, 1826, he sailed from Boston for Malta in company with Mr. Brewer, and thence on the 17th of Dec. for Smyrna, which he afterwards made the centre of his mission. Being at first unacquainted with the languages of the country, he devoted much of his time to the interests of American and British seamen; a cause which lay near to his heart. Had a wise Providence seen fit to spare his life, he would have doubtless become one of the most valuable missionaries in the field. His talents were eminently adapted to his work. To a vigorous constitution be united extraordinary activity, a well balanced and discriminating mind, a zeal which would never tire, and an inextinguishable love for souls.

A letter from the Rev. Mr. Brewer to one of the Editors, dated Malta, Dec. 9th, says "Though the Ambassadors have left Constantinople, it is the prevailing opinion here, that there will not be war.—No apprehensions need be entertained for the safety of the missionaries at Beyroot."—IB.

LATEST FROM BEYROOT.—We have seen a letter from a respectable mercantile house in Smyrna to a gentleman in this city, dated Nov. 24 h, which says, "The last advices we have from Messrs Goodell and Bird, are of the 5th of Oct. They were then all well, and enjoying perfect tranquility."—IB.

NOBLE EXAMPLE.

To the Editor of the Philanthropist

—Having recently been concerned in two mercantile establishments in which ardent spirits were sold, I have been induced to relinquish them both, although lucrative and promising, from a belief that no one, who is sincerely desirous of the welfare of his country, after deliberately reflecting on the subject, can conscientiously continue to supply the means of increasing one of the greatest evils in the land.

Should any of my brother merchants, who have felt similar scruples on the subject, take the same course I feel well assured that the consolation arising from the reflection that they are clear of spreading this worst of poisons among their fellow men, will overpay them for every sacrifice.

MARCELLUS.

Skaneateles, N. Y. Feb. 14, 1828.

DEATH OF REV. SALMON GIDDINGS.

Extract of a letter from Rev. J. M. Peck, Professor of Christian Theology, in the Rock Spring (Baptist) Theological and High School, Illinois, dated Feb. 4, 1828, to the Secretary of the American Education Society.

"It will be as painful for you to learn as its afflicting for me to write, that the Rev S. Giddings of St. Louis is no more! He died of a pulmonary complaint rather suddenly after but a few days illness, on the 1st inst. Yesterday (Sabbath) I was called to attend his funeral, having preached to his congregation in the morning. He was buried at 3 o'clock P. M. in a vault prepared on the occasion under the pulpit of the meeting-house he, by persevering struggles, was enabled to erect. No man has died among us so much regretted by all classes. For ten years an intimate friendship subsisted between us, though of different denominations.—His labours have been productive of far more benefit than is usually supposed. Our Bible, Sabbath Schools, and Tract Societies have lost one of their most efficient supporters. He died in the midst of apparent prosperity and usefulness. Never have I seen so great a concourse of people collected in St. Louis as on the occasion of his funeral. His was in many respects the father of the Presbyterian churches in Illinois and Missouri. Eight or ten had been planted and occasionally watered by his industry. His loss will not soon be made up."

A Black man and the horse he was riding were both drowned on the 11th inst. in attempting to cross Dix River, at the mouth of the Hanging fork Garrard County, Ky. They were the property of Mr. Hoskins. The Horse was found about a mile from the place where the accident happened; the man has not yet been found.—*Olive Branch.*

COMMUNICATED.

Departed this life at his residence near Bethel, Fayette county, Ky. on the evening of the 19th inst. after a few days illness, MR. WILLIAM IRWIN, aged 76 years and some weeks.

Mr Irwin had been an elder in the Presbyterian church upwards of 40 years, in which office he served his Master with fidelity. He is now gone to receive the reward of his labours. Blessed are the dead which die in the Lord."

MISSIONARY PERILS.

The attentive readers of the Missionary Herald are familiar with the names of Messrs. Tyreman and Bennet, who have now been more than six years on a visit of inspection and advice to numerous missionary stations, in remote parts of the world. The following paragraphs are from a letter addressed to Mr. Loomis, of the Sandwich Island mission, and dated at Canton, China, Nov. 25, 1825:

"In so long and intricate a journey as ours, it is impossible to recount the dangers, to which we have been exposed, both seen and unseen. But I shall mention one or two. We touched at New Zealand; and, owing to the imprudence of our captain, the natives rose upon us and took us and our vessel—and both were in their hands about an hour and a half. They stood over us with uplifted axes and weapons of destruction, as if waiting till some signal should be given;—and we expected every moment to be our last, and to be eaten as soon as killed. One of these horrid cannibals came and handled my person, to see what sort of food I should be for them. At length a boat arrived, in which was a chief of influence and one of the Wesleyan missionaries. The chief acted the most friendly part, as well as the missionary, and we were delivered and peace restored. This very chief, who came as our deliver, had, a few years before, instigated a plot, and cut off a large ship, and the whole crew were devoured, upwards of ninety persons. The wreck of this ship was before our eyes at the moment of our captivity. We sustained no personal injury whatever.

In making a tour in Java, we were in imminent danger from the rebels of that country. Immediately after our arrival a large party of Javanese declared war against the Dutch Government, with a determination to rid themselves of all foreigners. When we reached the city of Tolo, there was no way by which we could return to Batavia, but near the seat of rebellion. The road lies over innumerable wooden bridges across deep ravines; and we had much reason to fear that the rebels might have made a descent upon the road, and cut the bridges, so as to make them fall under our carriage upon dry pits in the road, filled with sharp piles at the bottom, and covered over to deceive and entrap us, as they had done at some places in the neighborhood. But we escaped and got safely to Batavia, travelling with all speed. We had not reached that place more than two days, when news came that the rebels had made a descent upon the main road, burnt and destroyed the post houses for a considerable distance, and intercepted all communication, sparing none—not even the English, who are generally esteemed in Java.

While at Batavia, the dreadful fever raged, to which that place is subject—and multitudes were carried off—but it was not suffered to come nigh us.

In going from Batavia to Singapore, we had to pass the straits of Banca and Rhio. These places abound with pirates, and the vessel in which we were obliged to take passage was so small, and miserably manned by Malays, that had we been attacked, we must have been taken. In these cases they kill the foreigners, and enslave the Malays. But here also God was our defence and our shield; and we reached our place of destination in safety.

In travelling by land, our carriages have been broken down and overturned; but no harm has overtaken us. Oh, for hearts to trust, to love, and adore Him, who is so full of compassion and so gracious. —*Missionary Herald.*

PERILS IN THE WILDERNESS.

Although the exposures of missionaries, in their journies through the woods, are not so great as often fall to the lot of new settlers, still they are often thrown into unpleasant circumstances. The following incidents occured in the progress of a missionary across Lookout mountain, in the Cherokee nation. They are described in a letter to the Corresponding Secretary, who is acquainted with several routes across this mountain. There is a striking difference between mountains in that part of the country and those in New England. The highest land, in many instances, is not a mere ridge, as is the case at the north, but a flat table land, with gentle acclivities and declivities, brooks, mill streams, and small rivers. The table-land of Lookout mountain is from six to ten miles wide, and more than sixty miles long. The elevation is from 700 to 1000 feet, and very steep at the sides. Little River, which is formed upon the top of this mountain, is ten rods wide, and contains a beautiful sheet of pure water, which tumbles down the precipitous side, to the south east.

A creek is said to be *swimming*, in the language of the country, when it is so deep that a horse must swim in crossing it.

After knowing the difficulties I once experienced by being belated on the mountain, you will doubtless be surprised to learn that I have tried it again. About four weeks ago, I was at this place. I had an appointment on the other side of the mountain for the next Sabbath; and for fear I should be prevented by high waters from fulfilling that appointment, I set off in a heavy rain. I knew I could not cross Little River on the straight road to Willstown, and therefore kept the waggon road to the ferry. After crossing in the boat, I supposed I could then take a trace way that led over the mountain about eight miles below our house; but after going about four miles, I came to a creek that was impassable. I kept up the creek several miles, in hopes to get across the mountain in another direction, but found I could not succeed. I then thought I would try and find the trace-way that leads over the mountain about 20 miles below Willstown; and, after travelling several miles, I came into the waggon road about a mile and a half from the ferry. It was now dusk, and I had no hopes of being able to get across the river to a house, if I went back; and therefore had no alternative but to stop all night in a heavy rain without a shelter, or try to get to a house on the other side of the mountain, which was about 13 miles off. I chose the latter, and soon found the trace way, and ascended the mountain without any difficulty; but after travelling a few miles on the top of the mountain, I found myself, as I supposed, in a swamp.—The bushes were very thick, and the water grew deeper and deeper, until my horse was swimming. After swimming three or four rods, he struck the ground. I was then up to the saddle skirts in water, and could see nothing but water and bushes on every side. After making two or three unsuccessful attempts to get back, I resolved on going forword. I had not proceeded far till I found myself in a large creek.

As soon as my horse struck the current he reared up, and was falling over backwards. Although I had my surtout and cloak both on, I was obliged to leave him, and shift for myself. I swam across the stream with some difficulty, and drew myself out by the bushes on the other side. Just as I got to land I had the pleasure of seeing my horse step out on the same side. I went to him and found that he was in the path; but my portmanteau was gone.

After thanking God for his protection, I mounted my horse and went on about a mile, and came to another creek; but its current was so exceedingly swift, that I thought it could not be swimming. My horse stepped in and went suddenly off a square bank. We plunged entirely under water and were carried some distance below the ford before he came up, and although it was a square bank on the other side, he threw me out upon dry land, where I held him by the mane until he took breath, and then he threw himself out. I went on and arrived at a house about twelve o'clock. The next Sabbath, an old Cherokee man brought my portmanteau to meeting. He said he found it about a mile below the ford. *Ib.*

SOUTH WESTERN THEOLOGICAL SEMINARY.

From the Rochester Observer.

The following interesting letter was politely handed us for publication, by the Rev. J. Penny of this village, to whom it was addressed. The writer is a professor in the South Western Theological Seminary, an institution which is doing more, perhaps, for the cause of religion, than any other with the same pecuniary means, and deserves the prayers and patronage of all who feel an interest in the cause of the Redeemer:

Maryville, (East Tenn.) Nov. 6, 1827.

Rev. and Dear Brother.

I hereby acknowledge the receipt of $50 from Mr. Hervey Ely, of $23,85 from the 1st Presbyterian church Rochester, and of $13,61 from the 2d Presbyterian church, by the hands of Rev. Eli N. Sawtel.

I hope the Lord will reward these kind benefactors for this timely aid afforded to an infant institution struggling for existence. God has upheld and prospered us hitherto amidst poverty and the most rancorous opposition from the enemies of the cross. Our land, houses, lots, stock and library is estimated at $10,000. Already have 17 heralds of mercy gone from this Institution. The last year, just closed, we had 45 in different stages of preparation, including 4 resident licentiates. We have the prospect of great increase this year. Permit me to state a very pleasing fact: three of the young men, that have gone out from this Institution have been the instruments of revivals, in which upwards of 400 have been added to the churches to which they minister, within the last 18 months. Others of them have had most pleasing and animating success.—Yet the call for laborers is so great, that those who have been licensed are lost like a rill in a vast plain of sand.

The Institution is so regulated, that charity students can be supported here cheaper, than at any place I have heard of, $25 or 30 is all his board will cost per year. It appears, from as accurate an estimate as could be made, that our charity students cost us for the last 9 months about one dollar per month. Books and tuition are found gratis. O, if christians would only come to the help of the Lord, as they might and ought, we might in a few years furnish considerable supplies to this

Western World. But still, if we had all the means for which we dare even hope, how inadequate, would be the supply, we could afford to meet the wants of the population.

We have made all our energies and means bend to one single object, namely, *increasing the number of devoted and qualified ministers* And God has enabled us to do much.—But no provision is made for professors. And if the present professors, whose labours are gratis, were to die, or become unable to perform their duties, the Synod could not employ others. This consequence gives me a good deal of uneasiness; for in case of death or disability every thing would be suspended. However, it is the Lord's cause, and he has provided hitherto, and *will provide*, if his honor and cause require it. Give my undissembled love to H. Ely, Esq. and our kind benefactors of the 1st. and 2d. Presbyterian Churches.

Your fellow labourer in the gospel, ISAAC ANDERSON.

From the National Intelligencer.

THE LAST HOURS OF WASHINGTON.

We select for this day's publication, as being appropriate to the anniversary of the Birth of Washington, the following interesting account of the last hours of his life, for which we are indebted to his relative, to whose pen the public is also indebted for many interesting sketches of his private character, life and habits, which with others yet unpublished, are about to be embodied in a volume, which will be full of interest to every American reader, and to every admirer of true greatness, whatever be his country.

—

From the Custis' Recollections, and Private Memoirs of the Life and Character of Washington.

Twenty eight years have passed away, since an interesting group were assembled in the Death room, and witnessed the last hours of Washington. So keen and unsparing hath been the scythe of Time, that of all those who watched over the Patriarch's couch, on the 13th and 14th of December, 1799, but a single personage survives

On the morning of the 13th the General was engaged in making some improvements in front of Mount Vernon As was usual with him, he carried his own compass, noted his observations, and marked out the ground. The day became rainy, with sleet, and the improver remained so long exposed to the inclemency of the weather, as to be considerably wetted before his return to the house. About one o'clock, he was seized with chilliness and nausea, but having changed his clothes, he sat down to his in door work—there being no moment of his time, for which he had not provided an appropriate employment

At night, on joining his family circle, the General complained of slight indisposition, and, after a single cup of tea, repaired to his Library, where he remained writing until betwen eleven and twelve o' clock Mrs Washington retired about the usual family hour, but becoming alarmed at not hearing the accustomed sound of the Library door, as it closed for the night, and gave signal for rest in the well regulated mansion, she arose again, and continued sitting up, in much anxiety and suspense. At length the well known step was heard on the stair, and upon the General's entering his chamber, the lady kindly chided him for remaining up so late, knowing him to be unwell; to which Washington made this memorable reply: "I came as soon as my business was accomplished You well know, that, *through a long life, it has been my unvaried rule, never to put off till the morrow the duties which should be performed to-day*"

Having first covered up the fire with care, the man of mighty labors at last sought repose; but it came not as it had long been wont to do, to comfort and restore, after the many and earnest occupations of the well-spent day. The night was passed in feverish restlessness and pain. "Tired nature's sweet restorer, balmly sleep," was destined no more to visit his couch; yet the manly sufferer uttered no complaint, would permit no one to be disturbed in their rest, on his account; and it was only at day break he would consent, that the Overseer might be called in, and bleeding resorted to A vein was opened, but without affording relief. Couriers were despatched to summon Dr. Craik, the family, and Drs. Dick and Brown, as consulting physicians, all of whom came with speed. The proper remedies were administered, but without producing their healing effects, while the patient, yielding to the anxious looks of all around him, waived his usual objection to medicines, and took those which were prescribed, without hesitation or remark. The medical gentlemen spared not their skill, and all the resources of their art were exhausted in unwearied endeavors to preserve this noblest work of nature.

Night approached—the last night of Washington; the weather became severely cold while the group gathered nearer to the couch of the sufferer, watching, with intense anxiety, for the slightest dawning of hope. He spoke but little To the respectful and affectionate inquiries of an old family servant, as she smoothed down his pillow, how he felt himself, he answered "I am very ill." To Dr. Craik, his earliest companion in arms, longest tried, and bosom friend, he observed: "I am dying, Sir—but am not afraid to die." To Mrs. Washington, he said: 'Go to my escritoir, and in the private drawer you will find two papers—bring them to me" They were brought. He continued: "These are my wills—preserve this one, and burn the other." Which was immediately done. Calling to Col. Lear, he directed: "Let my corpse be kept for the usual period of three days."

Here we would beg leave to remind our readers, that in a former part of this work we have said that Washington was old fashioned in much of his habits and manners, and in some of his opinions; nor was he the less to be admired on those accounts. The custom of keeping the dead for the scriptural period of three days, is derived from remote antiquity, and arose, not from fear of premature interment, as in modern times, but from motives of veneration towards the deceased; for the better enabling the relatives and friends to assemble from a distance, to perform the funeral rites; for the pious watching of the corpse; and for the many sad, yet endearing ceremonials with which we delight to pay our last duties to the remains of those we have loved.

The patient bore his acute sufferings with manly fortitude, & perfect resignation to the Divine will; while, as the night advanced, it became evident that he was sinking, and he seemed fully aware that his "hour was nigh" He inquired the time, and it was answered, a few moments to twelve. He spake no more—the hand of death was upon him, and he was conscious that his "hour was come." With surprising self possession, he prepared to die. Composing his form at length, and folding his hands upon his bosom—without a sigh—without a groan—the father of his country expired, gently as though an infant died. Nor pang or struggle told, when the humble spirit took a noiseless flight; while, so tranquil appeared the manly features in the repose of death, that some moments had passed ere those around could believe that the Patriarch was no more.

It may be asked, and why was the ministry of religion wanting to shed its peaceful and benign lustre upon the last hours of Washington? Why was he, to whom the observances of sacred things were ever primary duties, through life, without their consolations in his last moments: We answer, circumstances did not permit. It was but for a little while that the disease assumed so threatening a character as to forbid the encouragement of hope; yet, to stay that summons which none may refuse, to give still further length of days to him whose "time honored life" was so dear to mankind, prayer was not wanting to the Throne of Grace.—Close to the couch of the sufferer, resting her head upon that ansient book, with which she had been wont to hold pious communion, a portion of every day, for more than half a century, was the venerable consort, absorbed in silent prayer, and from which she only arose when the mourning group prepared to bear her from the chamber of the dead. Such were the last hours of Washington.

SCANDAL.—A FRAGMENT.

'There are people,' continued the corporal, 'who can't even breathe without slandering a neighbour.'

'You judge too severely,' replied my aunt Prudy, 'no one is slandered who does not deserve it.'

'That may be,' retorted the corporal, 'but I have heard very slight things said of *you*.'

The face of my aunt kindled with anger. '*Me!*' she exclaimed, '*Me!*—slight things of *me!* what can any body say of *me!*'

'They say,' answered the corporal gravely, and drawing his words to keep her in suspense, 'that—that you are no better than you ought to be.'

"Fury flashed from the eyes of my aunt.

'Who are the wretches?'

'I hope they slander no one who does not deserve it,' remarked the corporal jeeringly, as he left the room.

"The feelings of my aunt may well be conceived. She was sensibly injured. True she had her foibles. She was peevish and fretful. But she was rigidly moral and virtuous. The purest ice was not more chaste. The Pope himself could not boast more piety. Conscious of the correctness of her conduct, she was wounded at the remark of the corporal. Why should her neighbors slander her? She could not conjecture.

"Let my aunt be consoled. A person who can live in this world without suffering slander must be too stupid or insignificant to claim attention."

"For the christian to be grieved and discontented because all things do not concur with his wishes, is as unreasonable and absurd, as for a rich man, who has a great estate and fine houses and orchards, to be disquieted because the wind bloweth away a few leaves."

Poetry.

A MOTHER'S GIFT.

THE BIBLE.

Remember, love, who gave thee this,
When other days shall come;
When she, who had thy earliest kiss,
Sleeps in her narrow home.
Remember 'twas a mother gave
The gift to one she'd die to save.

The mother sought a pledge of love,
The holiest for her son;
And from the gifts of God above,
She chose a goodly one.
She chose for her beloved boy,
The source of light, and life, and joy:

And bade him keep the gift,—that when
The parting hour would come,
They might have hope to meet again,
In an eternal home.
She said his faith in that would be
Sweet incense to her memory.

And should the scoffer in his pride,
Laugh that fond faith to scorn,
And bid him cast the pledge aside,
That he from youth had borne,
She bade him pause; and ask his breast,
If he, or she had lov'd him best.

A parent's blessing on her son
Goes with this holy thing:
The love that would retain the one
Must to the other cling.
Remember! 'tis no idle toy,
A mother's gift—Remember boy!

THE ISSUES OF LIFE AND DEATH.

O where shall rest be found;
Rest for the weary soul?
'Twere vain the ocean-depths to sound,
Or pierce to either pole:
The world can never give
The bliss for which we sigh;
'Tis not the whole of life to live,
Nor all of death to die.

Beyond this vale of tears,
There is a life above,
Unmeasur'd by the flight of years;
And all that life is love:
There is a death whose pang
Outlasts the fleeting breath;
O what eternal horrors hang
Around "the second death!"

Lord God of truth and grace,
Teach us that death to shun,
Lest we be banish'd from thy face,
And evermore undone.
Here would we end our quest;
Alone are found in thee,
The life of perfect love—the rest
Of immortality,— MONTGOMERY.

THE HORSE.

A gentleman residing near one of our principal cities, who was much devoted to the Sabbath school cause, but whose efforts to establish schools in different towns was seriously impeded from want of the means of conveyance, having in a letter to a friend some hundred miles distant, casually mentioned the subject, his friend immediately returned him an answer, enclosing an open letter to gentlemen in the city of ———, of which the following is a copy.

"To my friend A. B., greeting. Grace, mercy, and peace from God our Father, and the Lord Jesus Christ,—

To thee, brother, I have a message—Mr. H. of ———, "a faithful brother, as I suppose," wants a horse for Sabbath School purposes.

The use of a horse is indispensably necessary to the successful prosecution of his most important object. Now, I *keep two* horses for that purpose, when I have not, for my own self, the need of half the services of the one. You will not be taxed, with keeping the horse, as Mr. H. will take him away. For this relief of expense, I hope you will be thankful, and be glad that you have only to buy and pay for the horse, and that others will have to keep him, whereby you will have the more money to pay into the treasury of the Lord, for other purposes.

I take it for granted, brother, that you hold the doctrine of Jesus Christ, that it is more blessed to give than to receive; and are ready to inquire, What have I, that I have not received?

You and I are rich enough. Let us from henceforth pour all our profits into the treasury of our Lord; and I am satisfied, that in so doing, there is a satisfaction, to which the covetous man, or even the man called "prudent," is an utter stranger.

I think I saw Emmons in your library; I have lately read him, and perceive he understands the deadly evil of *selfishness*, as the source of all sin. Let us escape from it as for our lives, and pour all our lives, and health, and strength, and reason, and property, and all we have and all we are, daily, as an obviation to the Lord, and consider ourselves as stewards, and use, and do all, for his glory.

If you want any help about buying the horse, which I think you do not, you are authorized to call on C. and D. &c. and if the money cannot be got in your city, send to Mr. H. to ——— and I will see it paid. However brother, I doubt not your works of faith and labor of love.

Be strong in the Lord. Say always, "Wo to them that are at ease in Zion;" and say to the living Christian, peace and salvation.

Your's, affectionately."

There was something in the directness and personality of this appeal, as well as in the manly-confidence implied in the nature of the request, which probably emboldened Mr. H. with a hope of success, hardly warranted by so eccentric a document. He repaired to the city, and delivered the unsealed letter, not without apprehension lest a message suited to the apostolic days, would be but coldly welcomed in this age of measured liberality.

The request, however, had been directed to a kindred spirit. After a perusal of the letter, the gentleman inquired of H. when he proposed to leave the city. An hour before the time named by H. the next day, a fine horse, with proper equipments, was brought to his lodgings; and the Sunday School missionary embarked in the undertaking for which he had so long panted, with a spirit of increased devotion to a cause, so evidently blessed of God.—*S. S. Magazine.*

DEATH OF PHRENOLOGY.

A humorous article in a late Kaleidoscope, gives an account of the trial and death of that noble personage, Phrenology The trial took place before Mr. *Judge Justice*, on the bench of reflection, with a special jury of *common sense* and *discretion*. The poor defendant was found guilty on all the counts in the indictment to the number of 36, having been indicted to all the *bumps* severally and conjointly.

In public he appeared with a numerous train of dependents and auxiliaries—such as horses, dogs, monkies, and *donkeys'* heads, by which he logically provided the knowledge contained in his own. He was in his youth a wanderer, an outcast and a vagabond; banished from Vienna, drummed out of Paris, and nearly starved in London and Edinburgh; he came to Liverpool where he finished his career, having suffered the last penalty of the law, was buried with all scientific pomp. His friends (particularly Dr. Cameron and the *bumpologists*) were to wear sackcloth and ashes for six months, and to have their organs of *veneration* highly developed.

ONE HOUR A DAY.

Spending one hour more in bed, seems, at that time, but a small matter, and so it may be—yet in the course of a year it makes a material difference.—The person who rises at 5 o'clock, will have 365 hours more in a year than the one who sleeps till six. This is equal to five weeks' pure daylight, [allowing 12 hours per day] so that his year will number 13 months. Is not this too great a morning nap, which makes us feel "nothing better but rather worse?" Whereas, if we can summon sufficient strength of mind for the first effort, the deed is done—the hour gained—conscience satisfied—and, business will go better all day.

Courses of Study and Instruction in
BURCH'S
FEMALE SEMINARY.

1st. Course.—1. Picket's Spelling book, with Appendix, &c.; 2. Colburn's First Lessons in Arithmetic, on the plan of Pestalozzi.; 3. Picket's Instructor; 4 Picket's Mentor; 5. Woodbridge's Rudiments of Geography, on a new plan, &c. Oral composition.

2nd.—1. Picket's Expositor; 2. Colburn's Sequel to First Lessons in Arithmetic, &c.; 3. Goldsmith's Natural History; 4. Woodbridge's Universal Geography; Written composition.

3rd.—1. Euclid's Elements of Geometry; 2. Conversations on Natural Philosophy; 3. Comstock's Chemistry; 4 Tytler's ancient and Modern History; Written composition.

4th.—1. Murray's Grammar, with Exercises and Key; 2. Blair's Lectures on Rhetoric; 3. Hedge's Logic; 4 Stewart's Philosophy of the Human mind; 5. Baker's Philosophy, which is an abridgement of Paley's Moral Philosophy, Natural Theology, and Evidences of Christianity; 6. Mason on Self Knowledge; Written composition.

5th.—The Scriptures of the Old and New Testament in the original Hebrew and Greek languages, Frequent recitations from the English version of the Bible attached to each course.

This Seminary is now located in Danville, Kentucky. Danville is a pleasant, and very healthful situation. The Society is intelligent, moral and pious.

It is to be distinctly understood, that young ladies, sent to this Seminary, shall be prohibited from associating with young gentlemen; from visiting generally; and from all extravagance in dress. A plain and cheap uniform dress, shall be introduced as soon as practicable.

The amount of charges for boarding, lodging, washing and tuition, will be, from $103 to $130 per annum.

The Summer Session will commence on the first Monday in May 1828.

TRUSTEES OF THE SEMINARY.

Rev Gideon Blackburn, D. D.
Rev. David Nelson,
John Green, Esqr.
Col. Joseph M'Dowell,
Mr. Phineas G Rice,
Dr. E M'Dowell,
Mr. Michael G. Youce,
Maj James Barbour,
Maj. James J. Miles,
Dr. Craig,
Rev. N. H. Hall, Lexington.
Mr T. T. Skillman, Lexington.
Waller Bullock, Esq. Fayette county.
Mr. Tho. P. Smith, Paris.
Mr. William Hodge, Flemingsburg,
Gen. Robert B. M'Afee,
Hon. Silas W. Robbins.

JAMES K. BURCH.

BIBLES.

FAYETTE COUNTY BIBLE SOCIETY.

THE Agent informs the public that he has lately received a supply of Octavo Bibles of a superior quality, from New-York, and also an assortment of Bibles of a smaller size. Applicants can be supplied by calling at my office in Mr. Sayre's Counting house, main-street, Lexington.

THOS. NELSON, *Agent.*

Lexington, Feb. 29.